Vol. : 49 No. 3 April - June 2014 ISSN/0971-927 X

PATHWAY TO GOD

A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga

Academy of Comparative Philosophy & Religion, Belgaum.

Price Rs. 30/-

ONE GOD ONE WORLD ONE HUMANITY

PATHWAY TO GOD

Vol. : 49, No. 3 April - June - 2014 Price : Rs. 30/-

Registered with Registrar of News Papers in India, New Dehli under Regd No. 22624/72 (ISSN/0971-927)
Annual Subscription : India (Bharat) Rs.100/-, For 5 years : Rs. 470/-
For 10 years : Rs. 950/-, Foreign : Annual U.S. $ 10/- (By Airmail) For 5 years : US $ 50/- (by airmail) for 10 years : US $ 100/- (By Airmail)

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Printed & Published By :
Academy of Comparative Philosophy & Religion
Hindwadi, Belgaum-590 011. Phone : (0831) 2467231.
www.acprbgm.org e-mail: info@acprbgm.org

Printed At:
IMPRESSIONS Gondhali Galli, Belgaum.
Phone : (0831) 2421232 (3 lines)

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Editorial

Dear friends,

In Indian culture we say "Maatru Bhumi', "Maatru Bhasha" and "Maatru Bhojan" are words giving importance to **" Maatru ... The Mother"**. We have recently celebrated **'Mothers day'** on the second Sunday of May.

The tradition of Mothers Day started with the ancient Greeks who celebrated their annual spring festival in honor of Rhea, the **mother** of many Gods and Goddesses in the Greek mythology. Ancient Romans also celebrated by the name of Hilaria in honor of Cybele, a **mother** goddess, some 250 years before Christ was born. **Mothering** Sunday came to be celebrated following the practice in UK of 17th century wherein children of poor families who were working for the rich were allowed to meet their mother and go to the church in the middle of the fasting month of L-ent.

Julia Ward Howe who was an activist worked to further the cause of Mothers Day during 1872. She wrote a powerful **Mothers Day** Proclamation in Boston in 1870 and demanded declaration of official holiday and celebrations on Mothers' Day. Anna Jarvis is recognized as the Founder of **Mothers Day** in US. She is also known as the Mother of Mothers Day, an apt title for the lady who worked hard to bestow honor on all mothers. Mothers day was signed by US President Woodrow Wilson on 8th May, 1914.

As quoted by Sri Satya Saibaba, the Mother is held as the object of affectionate reverence in Indian Culture. She is the home-maker, the first teacher of the child, the person who lovingly transmits the culture of this ancient land to its heirs in their most formative years. They should teach Bhakthi and Prapatthi (adoration of God and surrender to the Highest); they should be embodiments of Shanti and Prema (equanimity and love). Thus, they should aid in the spiritual awakening of the child.

"The Puranas and Shastras (Indian scriptures) stress the role of women as mothers and extol the mothers who instilled high ideals in the minds of the children of the land. The Vedas speak of Maitreyi and Gargi as great scholars and spiritual heroines. Gargi was well revered in the assembly of Vedic pundits for her mastery over abstruse problems of the spirituality. In recent history, we have the mother of Chatrapathi Shivaji who raised him on the epics and Puranas, and brought him up as a brave representative of the best of Hindu Culture," (Ref: "Sathya Sai Speaks". Vol. IX. Chapter - 13.)

Mothers Day is meant to give due honor to the woman who gave us birth and life. Though we often have the feeling of gratitude towards our mothers we do not confess it often. Mothers Day is celebrated to share those feeling with our mothers, to spend some time with her and make her feel special. Those staying away from mothers can and must express their feelings of love and gratitude by writing to them or talking over phone.

In my view, mothers' day is for those who do not have the time to remember the sources of their own life. It is for those who think of their mother only on a specific day. It is a rude awakening for those who forget their mother for 364 days in a year. They have to be reminded that they have a mother. In Indian culture, every day is a 'Mothers day! We keep listening to even adults in the house calling out to their old mother as 'Arama, Mummy, Aai, mamma.... These words sound like a song. Our day starts with a question 'Mummy, what's there for breakfast? and ends with a "Good night mummy'. Do mothers require a gift or a bouquet for their services? They do not expect anything! They need only good words, regard and good treatment. We have learnt to walk by holding her little finger. We have soiled her clothes and also made her spend sleepless nights when we were babies. Today, when they are aging, we must help them to walk, to eat, and yes! With a smile be able to serve them if they are bed ridden. Children should spend time with their mother and share those funny moments and events of office or workplace with her as you used to do when in school. Take care of that divine life called Mother due to whom all life exists.

"May every mother be blessed with health and happiness"

Swarupa Sakshatkara

The term *Swarupa Sakshatkara* is made up of two words: *Swarupa* (one's own form) and *Sakshatkara* (realisation). From spiritual standpoint the term *Swarupa Sakshatkara* is employed in two senses: broader/general, narrow/specific. In the former case it denotes realisation of Self by self in any form or forms - spiritual pearl, wheel, *Shesha* (serpent) and so on. But in the latter sense it indicates realization of Self by self or the devotee in his/her bodily form only. In this connection, Sri Shivalingavva -a lady disciple of the Saint of Umadi (the SU) extols in Marathi: *Maze Roopala Tehi Roopala Bhinna Nahige Bai* (Oh Lady! No distinction is there between my (bodily) form and Thy form *(Swarupa)*[1] (Kulkarni 1977:83). But viewed from this specific angle the material on *Swarupa Sakshatkara* in mystical literature is scanty and scattered. Hence, I venture into the intricate task of compiling and presenting a concise picture of *Swarupa Sakshatkara* (in a specific sense) in terms of its formation, features and effects based on secondary sources with special reference to *Nimbrgi Sampadaya* - the founder of which is the Saint of Nimbargi (the SN) - the spiritual teacher of the SU, on account of my familiarity with it to a certain extent.

To begin with, I devote my attention to the description of the process of formation of *Swarupa. Swarupa Sakshatkaramarks* a definite and significant stage of spiritual development and a spiritual aspirant cannot hope to reach a full-fledged stage of *Swarupa Sakshatkara* all at once. A devotee would be able to "see" his/her *Swarupa* only after visualising infinite and bewildering varieties of Divine forms. In the process of formation of *Swarupa* various organs appear as the craving for passion goes on diminishing due to ethico-spiritual efforts and one must bear in mind that the spiritual forms which the devotee had "seen" before assume different parts of

Swarupa and an elaboration is available only on how some spiritual forms (and not all) assume vital organs of *Swarupa.*

Gurudev Ranade (GR) - the disciple of the SU, takes the stand that an arch form of mystical experience constitutes the chest of Swarupa. The spiritual form that looks like a dried date (Kannada - *Uttutti*) takes the shape of a nose according to the SU (Kulkarni 1995:390). Laxmanbadji - the disciple of the SU tells his spiritual master that he happens to "see" in his meditation a dazzling sack. At this point the SU points out that by performing spiritual practice the sack breaks open and one would be able to "see" face[2] in it. Generally, the head of *Swarupa* appears first and foot in the end. But in case of Baba - the disciple of the SU, this process is reversed as he happened to "see" the foot of *Swarupa* in the beginning and the face in the end (Desai 2008:112).

Great mystics like the SU and Baba feel that to have the vision of *Swarupa* is difficult and to have the experience of foot[3] is still more difficult and to touch the foot of *Swarupa* and to have conversation[4] with *Swarupa* one has to put rigorous spiritual efforts for about twelve years (*Vide* Desai 2008:187, Deshpande 1964:15, Kulkarni 1005:305, 365).

Swarupa Sakshatkara need not always be in one's own present form of body and it can be in one's own infantile form of body too and this form (infantile) plays later on the lap of God. The following two recorded incidents shed sufficient light on the infantile form of *Swarupa Sakshatkara.*

Once Sri Giri Malleshwar Maharaj - the disciple of the SU narrated his own mystical experience of *Swarupa* in infantile form to his spiritual teacher. At the point, the SU said, "One should be able to play on the lap of God as if one is playing on the lap of his father" (Kulkarni 1977:71).

When *arati* (ceremony of the waving light) was going on in Rameshwara temple-Jamkhandi during *Amrit Mahotsava* of

GR in 1956, GR "saw" that he was playing on the lap of God, like a son playing on the lap of his father" (Deshpande 1964:166).

Hitherto, an attempt has been made to clarify the meaning of *Swarupa* and to portray the process of its formation. Now, I envisage a few distinctive features of *Swarupa.*

There are striking differences between one's own physical body and *Swarupa* in spite of close resemblances between the two. The physical body is mortal, evanescent and duplicate. In contrast, *Swarupa* is immortal, eternal and original/real. If the physical body while living experiences pain and pleasure in varying degrees, *Swarupa* is full of bliss and is totally free from bodily characteristics such as hunger, sleep and thirst (*Vide* Kulkarni 1995: 319, 372, 533).

Another salient feature of *Swarupa* is that only the face or front portion of *Swarupa* can be "seen" but not its back portion as in photo, according to Baba. But it is possible to "see" *Swarupa* from behind and not merely from in front. Even in this case only the face or front portion of *Swarupacm* be "seen" and not its back portion (Kulkarni 1995:537).

The last important feature is that one who has the experience of conversation with *Swarupa* knows that *Swarupa* does not open its mouth in order to speak. Questions and answers spring from within and automatically communicated (*Vide* for details Desai: 2008:180).

Now I focus on various effects of *Swarupa Sakshatkara* keeping in mind that they may cover at least a few of the effects of God-realisation mentioned by GR in his *"Pathway to God in Kannada Literature"* (1960:274:314) such as liberating, cosmic and intoxicative, moral, beatifying and theopolitan.

Those who are blessed with the experience of *Swarupacan* leave their mortal coils at free will. This is the stand taken by Baba (Kulkarni 1995:44). The followers of Nimbargi

Sampradaya know that the SU extended his life span from sixty to seventy.

On looking intently on the Self within, the intellect of the seeker is clarified, his nind is purified and the seeker being absorbed in Self-consciousness enjoys all the while a state of *Samadhi*[5] wherever he happens to be. According to the SN, if you become steady in Self, you would be steady everywhere. Everything will be secured and one will attain Peace - *Swasthata*. *Swa* means one's own form, i.e., *Swarupa* and *sthata* steadiness, i.e., *sthirata* (*Vide* for details Gajendragadkar, Bhagawat (1975:86-97).

When conversation is held between the devotee and *Swarupa,* the devotee cannot remain without remembering *Swarupa,* and *Swarupa* too cannot remain aloof from the devotee (Kulkarni 1995:383).

Those devotees who have the experience of the full-fledged experience of *swarupa* can possess the powers of creation, preservation, and destruction. In this regard, the SU observed that one who has the experience of vision, conversation and touch with *Swarupa* can become like a fire in the earth and added that by the grace of the SN he is endowed with the power of burning any person into ashes and can make the dead person alive (Kulkarni 2014:136, Deshpande 1964:18).

All the aforesaid and other such effects of *Swarupa* are possible provided the devotee holds a proper attitude towards *Swarupa.* It would not be out of place here to refer to two adverse consequences stemming from holding negative attitudes of discrespect and disobedience towards *Swarupa.*

Once there was an acute shortage of food owing to famine. Hence, Madappa - the disciple of the SU approached his spiritual master. The SU said, "God *(Swarupa)* is in front of you. Ask Him'. But Madappa replied," 'It' stands silently like a ghost. What does 'It' give?" As Madappa showed disrespect to his own spiritual form *(Swarupa),* he did not live long and kicked the bucket soon" (*Vide* Kulkarni 1995:421-22).

On one occasion *Swarupa* insists on the SN to hand over the cap. But the SN said to *Swarupa,* "It (cap) is mine". At this juncture *Swarupa* threatens the SN "Are you saying not giving it (cap) to me? I see that the dung is thrown on you tomorrow". The very next day the SN had to face the false allegation of stealing the golden bangles of his old lady disciple Bheemabai - the sister of a sub-inspector of police - Bijapur by name Gundopant.

As Bheemabai lost her golden bangles she called Gundapant to Nimbargi to investigate the matter. She suspected none other than The SN and, therefore, Gundopant directed the SN to be present at *Chavadi* - the Office of the Chief of a village and wait there. The SN understood the inner significance of the incident, and smiled. After sometime Gundopant accompanied by the SN visited the SN's home for a search. But Gundopant repented and offered sincere apologies to the SN as he could not see his sister's golden bangles but saw a number of valuable ornaments and coins there. However, the SN thanked Gundopant and said, "I am obliged to you for it was on account of you that I could see how rich my son is" (Gajendragadkar and Bhagwat 1975:16-18, Kulkarni 1995:378). This incident has not only prompted the SN to compose the song in Kannada[6] - *Na Hyanga Badava Na Hyanga Paradeshi* but made him thereafter to surrender totally to the will of God.

Thus, it becomes evident from the above that the spiritual path is not always facile and it can be at times arduous too.

From the preceding discussion one should not be under the impression that a study of *Swarupa Sakshatkara* with respect to the prominent saints and followers of Nimbargi Sampradaya is complete in every respect. Many areas of *Swarupa Sakshatkara* remain virgin not merely in Nimbargi Sampradaya but also in Non-NimbargiSampradaya like Varakari, Sufism and they are to be explored further by inquisitive, comparative (*Vide* Sangoram 1972:237-278) researches.

Notes:

1. One day at Jamkhandi a disciple of the SU asks his spiritual master, "What is *Swarupa Sakshatkara"?* The SU replies, "Look, you have rolled up turban of gold and silver threads (Kannada - *Jarada Rumala*), worn *dhotra* (Karmada - a garment of males worn round the waist) with *anchu* (Kannada - border/edge), and *bavali* (a kind of golden ornament worn at the tip of the ear). Exactly your own form with *rumala, dhotra,* and *bavali* appears before your divine vision. It is known as *Swarupa Sakshatkara*" (Deshpmde 1964:17).

Compare figures 1 & 2

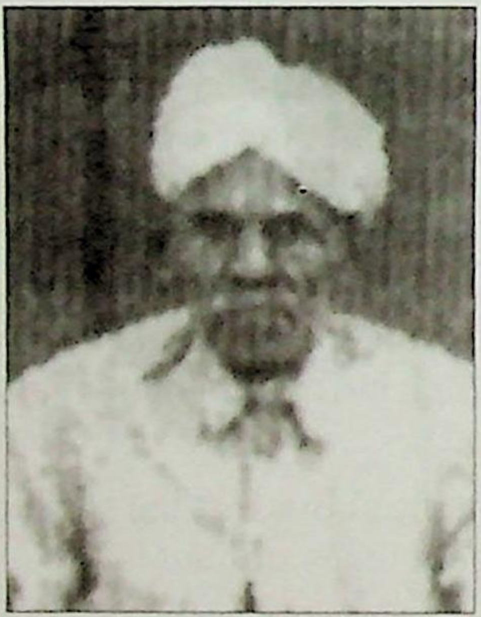
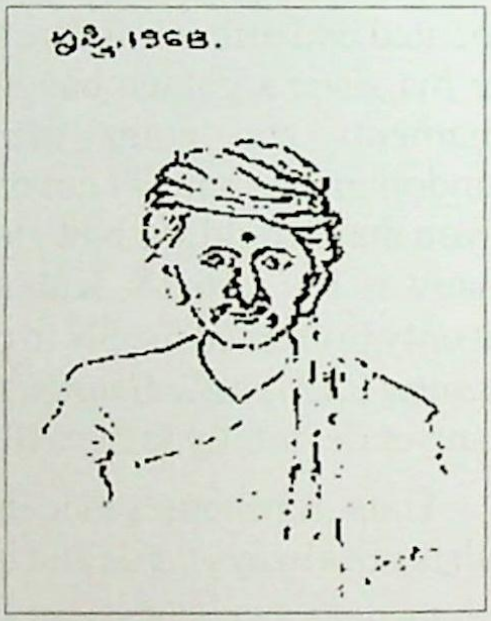


Photo of Nageshbhat Raghunathbhat Nimbargi



Nageshhbhat's sketch of *Swarupa* drawn by Nageshbhat himself in 1968.

2. With respect to the appearance of the face of *Swarupa,* the *Doha* (couplet) namely *Hridaya Bheetara Aarasi* exhorts, "Inside our heart, there is a mirror, but we are unable to see our face in it. It is only when our sense of duality comes to an end, that we are able to see our face in the mirror" (Ranade 1997:424).
3. The SU asserts that .... (*Samartha* - puissant) title is to be conferred on a person who has the experience of *Swarupa* from foot to head (.................... *Aapadamastaka*) and as the SN had such an experience all the time he is to be regarded as *Samartha* (Tulpule: 1965:188).
4. Baba and his spiritual brother Madappa used to sit for meditation together. Madappa began to have his vision from foot to neck. As the spiritual progress of the two was not uniform in spite of putting the same spiritual efforts, Baba took the matter to the SU. The SU observed that Madappa had attained the full vision of his own form because of his previous spiritual merit (Kannada - *Kattidabutti*) and as the nature of Baba was stubborn (Kannada - *manda*) he was having S*warupa Darshana* only up to neck from the foot. In course of time Baba not only developed *Poorna Atma Swarupa* i.e., full vision of his own form (Kulkarni 1995 (421) but also had the experience of touch *(Sparshana)* and conversation *(Sambhashana)* (*Vide* Sangoram, Deshpande 1978:112)

   In 1915, at Jamkhandi, Laxmanbhatji, asked GR, "What is *darshana-Sparshana-Sambhashana*"? After closing all the doors and windows GR instructed Laxmanbhatji to come very near to him and squat in such a way so that his thighs could touch those of GR. Then GR directed him to speak loudly. Laxmanbhatji did accordingly. Thereafter GR remarked, "Thus, it happens! This is *darshana-Sparshana-Sambhashana*" (Sangoram 1964: 74-75).

5. Once the disciple of Baba asked, "Baba, what is meant by *Samadhi?* At once Baba replied, "When you have the full-fledged vision of your *Atmanexactly* as you are, that state is called *Samadhi*" (Sangoram, Deshpande 1978:112).
6. 'How can I be poor and how can I be an orphan, when you are with me? You are immutable and I am fearless. Oh! God! You are only my form. When a master like you is there to protect me on all the four sides no wonder if I get everything I desire. What can these sensuous pleasures do to a man who has seen the sign of *Sadguru* ?' (*Vide* Gajendragadkar and Bhagwat 1975: 16-18, 105, Kulkarni 1995:378).

The SN states, "Elders give something to a child and just to test its attitude ask it to give that thing back to them. If it returns the thing, they are pleased with this attitude. They really do not want a thing nor will they take it back. Similarly, *Atman* creates situations to test your attitude. *Atman* finds it essential that you should give up all attachments. *Atman* would not test you further if willingness is shown to give up the attachments. If all qualities are renounced one by one and you stand to serve Himonly, He is pleased and is propitiated" (Gajendragadkar and Bhawat: 1975:92).

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"Gandhiji's Comparative Study of Religions - Hinduism, Christianity and Islam"

We live in a world of interdependence and instant communication. Therefore it is impossible to remain unaffected by other influences - religious or otherwise. Accordingly we are confronted with alternative systems of ideas, beliefs and religious practices. We can't perpetually postpone our decisions to act. Daily life demands that we should act, so we should have to exercise the freedom of choice to act this way rather than that way. How do we choose one or the other thoughts, beliefs as the basis of our actions? We are compelled to compare the merits and demerits of different religions, their goals and methods to achieve those goals. So Gandhiji, born as he was as a Hindu, came across different religions like Islam, Christianity, Zoroastrianism, Buddhism, and Jainism. He studied them with a view to inter-learning, to find what is living and dead in those religions, with an open mind, as he would study his own religion -Hinduism. His study of comparative religion came to the conclusions that all religions are true, all religions are imperfect, all religions are almost as dear to him as his own. It lead him to respect them though he was made aware of the shortcomings of all those religions.

In all this he (Gandhiji) said that reason should be the basis of acceptance or rejection of the thoughts and practices of those religions. He felt the need of transcending particular religions and came to think that religion per se is the spiritual development into perfection of the internal life of man. This paper is an attempt to account for the various issues dealt with in comparative studies of religions by Gandhiji.

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Today we are living in a technologically most advanced world of instant communication. No one can be insulated from the influences pouring in from all sides. Accordingly everyone has to choose what influences should be included in his personality. This is so in respect of styles of life, ideas, feelings, outlook, social manners, belief, and religious practices. We are born in the culture of a language, religion, social manners and ways of daily life. As we grow in family, school and larger social setup, we are confronted with a number of alternatives. These alternatives may be exclusive, conflicting, and harmonious. Therefore all of them cannot be made the basis of our ways of life. There is the problem of choosing the right ones, which enhances the quality of life of one and all.

Comparative study of religion requires an in depth knowledge of the religions compared. Since the stuff of experience, life and human nature are one and the same everywhere it can be advantageous to compare how different peoples have reacted to their search for God. For example, passions, love, hatred, greed, reason, will and so on are the factors, which govern people's reactions. It is the task of comparative study to discern the patterns and the generalizations. The criteria for judging the adequacy or otherwise of religious insights articulated in any of the mediums must have organic coherence. Such comparative studies may help improve man's knowledge and to over come the narrowness of provincialism, sectarianism and relativism. A comparative study presupposes that there be number of religions which have stood the test of time. Such religions must articulate the greatness of experience in the form of finest achievements of man. Such a study helps us to know religion as it really is in itself, divested of dogmas and making it universal and open to all people. Religion per se becomes a matter of personal experience, transcending any particular group of people or particular religious and geographical limitations. Such comparative study of religions can be extended to the religions of the whole world. It is based on the understanding of inter-learning for mutual enrichment. It helps us to find out what is living and dead in the religions compared. Gandhi's comparative study of religions has made him realize the true greatness of Hinduism in contrast to Christianity and Islam, which are confined to only their believers. Exclusiveness cannot hold water in such a study. Such religions are dogma bound, deriving their inspiration from the dogmas. Such religions, as Whitehead has pointed out, are committing suicide.

A comparative study may influence each other and help to see beyond their limit, thus widening one's own perspective. Such a pursuit presupposes a new range and vision. It can facilitate the fertilization of thoughts, beliefs and the practice of life. Such comparative study is bound to disclose the merits and demerits of each in the light of the other, exposing the dogma of the self-sufficiency, infallibility, and the sense of superiority. This is so because no one people, however great a genius they may be, has the monopoly of complete truth and knowledge about reality by bringing them together on the plane of experience, helps to bring about mutual understanding and inter-learning. It is conducive to bring about unity of outlook binding the people into one community or nation. At the minimum it helps to reduce misunderstanding, misinterpretation, removal of suspicions and mutual acrimony among religions. Appreciating the values of religion would increase respect for one another.

The presence of other religions than the one that we follow can open our eyes to the things that we may miss even if something is odd enough to be interesting, which must be regarded as Godsend. It must be a quest after truth with an impartial attitude, free from our prejudices, being open-minded, receptive and truthful at all costs avoiding furtive attempt at propaganda. As W.E. Hocking, in his book *Living Religions and a World Faith* (Allen & Unwin, London, 1940, p.274) says, *"Everyone must be honest with himself, not surrendering his faith, or softening down his convictions but outspoken and sincere, holding to what he believed the truth and ready to declare it and yet maintaining a tolerant and open mind"* Such a kind of study is bound to promote avenues of communication with peoples of different persuasion promoting communal harmony. It promotes integral perspective. The effect of such a study is bound to draw people out of their isolation from others in the face of challenges and conflicts. In all this, appeal to reason is the only method of preserving our sanity.

Like the vast majority of mankind Gandhi also claims that he was born in a religion of Hinduism in the context of Indian culture. He says, " *I can no more describe my feelings for Hinduism than for my own wife. She moves me as no other woman in the world can. Not that she has any faults.... But the feelings of an indissoluble bond are there. Even so I feel for and about Hinduism, with all its faults and limitations."* (*Young India,* October 6, 1921).

In his comparative study of different religions he is convinced that Hinduism is not an exclusivist religion. He has come to realize that religion per se is concerned with the growth of inner life. In this respect the merits of Hinduism are well understood by him. He has written profusely about Hinduism and other religions, throughout his career. He is aware of the inconsistencies and he advises the reader of his writings to take the later ones as his correct ideas. He says, *"I am not at all concerned with appearing to be consistent.... When anybody finds any inconsistency between any two writings of mine, if he has still faith in my sanity, he (reader) would do well to choose the later of the two on the same subject"* (*Harijan,* 29-4-1933, p. 2).

His comparative study of different religions has enabled him to find good points to enrich ones own understanding of life and to leave out the demerits, almost to overlook them. For example, he is aware of the greatness of Islam in the concept of brotherhood, and that this concept of brotherhood is confined to only the believers of that religion. This is how the non-believers, called Kafirs, are excluded from the concept of Islam's brotherhood and yet he (Gandhi) has extreme sympathy for Islam and its followers. Gandhi says, *"The spirit of brotherhood is manifested in no other religion as in Islam. It is, no doubt, confined to Muslims. But Islam has been a downright leveler as no other religion has been. It would be much better if the followers of Islam say the whole world is a brotherhood"* (Emphasis mine, Quoted in, Mathai, M.P., *Mahatma Gandhi's World-View,* Gandhi Peace foundation, New Delhi, 2000, p.39-40).

In his study of different religions he adopts an attitude of soft corner for the dogmatic doctrines of these religions. For example he says, *"...I had no designs on Muselmans and that I had never betrayed their interests. Where is the escape for me, if I injure their cause or betray their interest? My life is entirely at their disposal"* [General Editor Shriman Narayan, *The Selected Works of Mahatma Gandhi,* Vol. Six (*The Voice of Truth*), Navajivan Publishing House, Ahmedabad, 1968, p.59] When atrocities on Hindu women committed by Muslims, were brought to his notice by Annie Basent, Gandhi said that they *"are fighting for what they consider as religion, and in a manner they consider as religious"* (Sir C. Sankaran Nair, *Gandhi and Anarchy,* Mittal Publications, New Delhi, 1995, p. 133). It is strange that a votary of non-violence and love for humanity should say so.

Comparative study of difference religions convinced him that all religions are imperfect. Secondly all religions are true and that all religions are almost as dear to him as his own Hinduism. He respects them in the same way as he respects his own Hinduism. If all religions are true and say the same thing, there should be no reason for conversion. But Christianity and Islam believe in the dogma of one God, one name, one book, one prophet, and one ecclesiastical organization. This is the core of these religions. Whoever accepts these are called believers and go to heaven. If the whole of humanity is to be saved they must accept this religion of one book, one prophet, etc. Otherwise they are condemned to hell. Non-believers have to be saved. For them the alternative given is, either they must be converted or killed. This is how the whole world has to be converted to the religion of the book. As Gandhi says, *"But I saw no reason for changing my belief It was impossible for me to believe that I could go to heaven or attain salvation only by becoming a Christian... My difficulties lay deeper. It was more than I could believe, that Jesus was the only incarnate son of God, and that only he who believed in him would have everlasting life. If God could have sons, all of us were his sons. If Jesus was like God, or God Himself, then all men were like God and could be God himself. My reason was not ready to believe literally that Jesus by his death and his blood redeemed the sins of the world.... Philosophically there was nothing extraordinary in Christian principles. From the point of view of sacrifice it seemed to me that the Hindus greatly surpassed the Christians. It was impossible for me to regard Christianity as a perfect religion or the greatest of all religions"* (S. Radhakrishnan, Editor, *Mahatma Gandhi - Essays and Reflections on his life and work. Jaico* Publishing House, Bombay, 1964, p.368. Cf. M.K. Gandhi - *An Autobiography - The Story of my experiments with truth.* Navajivan Publishing House, Ahmedabad, 1992, p. 155).

Gandhi's comparative study of religions awakens him to distinguish the essentials from the superficial nonessential externals. In this respect he examines the charge of idolatry against Hinduism. He points out that going to church or mosque, blind veneration of a particular book like the Bible or the Koran is as much idolatrous as worshipping images of Gods in temples - a common mode of worship. He says, *"Temples are to Hindus what churches are to Christians. In my opinion, we* *are all idolaters; that in Hinduism we have images of stone or metal inside temples makes to me no difference. Thousands of Hindus who visit temples in simple faith derive precisely the same spiritual benefit that Christians (Muslims) visiting churches (mosques) in simple faith do... As for idol worship, you cannot do without it in some form or other. Why does a Muselman give his life for defending a mosque, which he calls a house of God? And why does a Christian go to a Church, and when he is required to take an oath he swears by the bible? And what is it if not idolatry to give untold riches for building mosques and tombs?" (In Search of the Supreme,* Vol.1, Navajivan Publishing House, Ahemedabad, 1961, p.228).

His comparative study of Christianity and Islam has made him ask, *"Why should I whilst I am in a missionary educational institution have Christian teaching thrust upon me? ... The methods of conversion must be like Caesar's wife above suspicion... Faith is given through the language of heart." (India of my Dreams,* Navajivan Publishing House, Ahmedabad, 1999, p. 260). He questions the methods of conversion and even propagation of the teaching of their religion. If Christianity or Islam have intrinsic merit, like the rose spreading its fragrance, as it must, they would automatically appeal without requiring any coaxing by missionary propaganda. Much of this propaganda goes on through providing the incentives externally, rather than spontaneous urge from within. Gandhi protests against such methods of aggrandizement policy of the missionaries.

He says, *"I no more defend on the mere ground of authority, a single text in the Hindu scripture than I can defend one from the Koran, Everything has to submit to the test of reason"* (*In Search of the Supreme,* Vol.1, Navajivan Publishing House, Ahmedabad, 1961, p. 153).

Prof. M. A. JALIHAL

Rebirth - A New Appraisal

The belief of Rebirth is almost world-wide. Generally, rebirth means birth after death. But this article presents a new approach or point of view about Rebirth.

जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च is a famous line of Bhagavadgita (BG) which means 'certain is death for the born, and certain is birth for the dead'[1]. - The latter half of the line asserts the concept of 'rebirth' (i.e. life after death). Both the death and birth or pre-birth and re-birth form a cycle which moves on and on and on. Shankaracharya nicely puts it - पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरे शयनम्. This takes us to believe that there are many births and many deaths. Krishna in BG attests to this, saying बहूनि मे व्यतीतानि जन्मानि तव चार्जुन । तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप।। (IV. 5). There have been many births in the past, of Krishna and Arjuna. But Krishna being the incarnation of God, knows about those past births, while Arjuna being a simple human being like us, doesn't know of those past births. In reality (pre or) re-birth is a mystery. And in spite of age-long efforts and experiments even by seers & thinkers & scientists world over, the mystery is not solved beyond challenge.

The question arises as to whose are the deaths and births? In other words, who is it that has birth and death? For the answer we have to accept a constant phenomenon existing in birth and ready to depart on death. It is called आत्मा, the soul. The आत्मा itself is परमात्मा which is declared as 'immortal' by scriptures. It is the soul that assumes body for birth and leaves old body dead to enter into a new body. BG elucidates this by a striking simile -

वासांसि जीर्णीने यथा विहाय नवानि गृहणाति नरोऽपराणि। तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही।। (II, 22) i.e. as the man leaves old clothes and puts on new ones, so the soul leaves old body and assumes the new one. This changing of the body is called rebirth.

Theory of action & reaction or of कर्म & फल provides good ground to believe in rebirth. No man in life can live without कर्म. Dr. Radhakrishnan explains - 'Every deed, whether good or bad produces its natural effect and involves embodiment in the world.' (The BG, p. 67). No कर्म allows its doer to shirk away without realizing its fruit. अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्। नामुक्तं क्षीयते कर्म जन्मकोटिशतैरपि।। It is aptlv said यथा धेनुसहस्रेषु वत्सो विन्दति मातरम्। तथा पूर्वकृतं कर्म कर्तारमनुगच्छति ।। just as a calf finds out its mother even from among thousands of cows, so does the कर्म. Even if it is done in previous life, it reaches its doer and realizes its due in current life also! All the fruits or effects of past deeds accumulate and wait for being enjoyed. It is like paying back the debt. If the whole debt could not be paid during one life, the remainder is carried forward causing another life after death to clear the account. That is why it is known as theory of कर्म & पुनर्जन्म also. Most of our moral and religious preaching is based upon this theory.

However there is a hitch in accepting the theory or concept of rebirth after death. We know that living being has body and soul together. Body is perceived separate or exclusive of the soul on death. As against this the soul is not perceived or made available as distinct from the body. So a belief became vogue that no आत्मा (or परमात्मा) exists exclusive of the body. Everything is a living body. And when the body perishes, nothing like आत्मा the soul remains behind. So no rebirth is possible without soul. It was चार्वाक who became conspicuous by rejecting the idea of rebirth after death. His popular saying is - भस्मीभूतस्य देहस्य पुनरागमनं कुतः। When the body is burnt to ashes, how can it come back again?

There is life in tree also. The drying of a tree is the same as dying of a living being - the man for example. The animate element, both in man and tree, dries into airy nothing. Therefore no animate element (i.e. soul) remains to go elsewhere for rebirth. When Buddha was asked about पुनर्जन्म, he had kept mum in answer. It is interpreted that Buddha did not believe in rebirth. Buddhist poet अश्वघोष has explained death (and that way rebirth also) with a fine simile of lamp. He says - दीपो यथा निर्वृतिमभ्युपेतो नैवावनीं गच्छति नान्तरिक्षम् । दिशो न काश्चित्प्रदिशो न काश्चित् स्नेहक्षयात् केवलमेति शान्तिम्।। It means, when the lamp is putting out, its flame goes neither below in earth nor above in space nor anywhere in any direction; but it calms down itself because of the oil being consumed. This is well-known as दीपनिर्वाण. Like this, when the living being dies, its soul doesn't go anywhere out but becomes extinct because its चैतन्य is consumed. So its rebirth is not possible.

Above matter about rebirth shows two opposite views like two parallel lines. Yet there is a space to read between the lines.

Here it is necessary to consider the genetic process of birth. In that process coitus of sperm with ovum - both living only - forms an embryo to come out from the womb as birth of a baby. Thus the baby has already inherited the animate element from living sperm-ovum. So it has no need to import animate element (i.e. somebody's soul) from outside. This is all but scientific.

The logical conclusion from above premises is that birth is the inheritance of parents in the form of their baby that is born. Shastra says पिता वै पुत्रनामासि - पुत्र (the child) is none else but पिता (parents) with that name only. In this context, it amounts to say that the parent (male + female) is the pre-birth of the baby, and the baby is the re-birth of parent. It is note-worthy that this is substantiated by ऋग्वेद even - प्रजायस्व प्रजया पुत्रकाम (10.183.1) i.e. take birth through your progeny.

This proposition is amply corroborated by natural law of inheritance. The child (in form of rebirth) inherits from the parent not only the physique but many mental traits also including vices & virtues. With this thing in view, the religious luminaries preach us to cultivate divine qualities (दैवी संपद), so that our children (re-birth) can be holy, happy and prosperous. Otherwise the posterity would blame us for giving bad heritage (आसुरी संपद as pre-birth) to make them miserable. Shakespeare rightly says, 'Sins of the parents visit upon the progeny'.

Sometimes good parents are surprised at having bad progeny! Genetists opine that some quality, though dim in directly succeeding generation, can have obvious reflection in the 3rd or 4th generation!

Qualities get concentrated in the generations of like-minded and like-hearted parents. Penance of भगीरथ could reach the climax and succeed in bringing गंगा on earth because he had inherited concentrated effect of penances of his previous generations. Similarly, the credit of the birth of a godly son like राम goes to great kings & queens at least from दिलीप - सुदक्षिणा downwards to दशरथ - कौसल्या, भगीरथ and राम became so pure and powerful that the accumulated पुण्य of their ancestors also could reflect in them. (Acharya Rajanish calls it 'collective impact'). Hail the genetic scientists saying that many generations live together in man! (Many generations = Many births)

This scientific finding based on the principle of heredity, implies and explains both pre-birth and re-birth. Any other concept explaining rebirth might cost the natural principle of heredity. Carl Jung, the famous psycho-analyst while founding his theory of 'Collective Unconscious' emphasizes deep-rooted 'impression' (संस्कार) accumulated through ages in the man. To explain this 'impression', Jung observes that 'Western people put forth heredity whereas eastern thinkers put forth rebirth'. (Gunavant Shah, Astitva no Utsava, 1998, p.20). This implies identity of heredity and rebirth.

The most remarkable aspect of this new appraisal is that it upholds in its own way, the theory of कर्म & पुनर्जन्म and accommodates चार्वाक also! Moreover it (the appraisal) is potent to interpret satisfactorily most of the statements favouring pre & rebirths (without bringing death in between) e.g. प्रकृतिर्नाम पूर्वकृतधर्माधर्मादिसंस्कारो वर्तमानजन्मादौ अभिव्यक्तः (शांकरभाष्य on BG 3.33). Here पुर्वजन्म & आत्मा वर्तमानजन्म stand respectively for parents and progeny. भगीरथ and राम as described above, well-justify अनेकजन्मसंसिद्धस्ततो याति परां गतिम् (गीता 6.45) and बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते (गीता 7.19). In this अनेक or बहु जन्म stands for the ancestors, while संसिद्ध or ज्ञानवान् stands for भगीरथ and राम.

An observation by Dr. Radhakrishnan is note-worthy in this context. His words are - " Progress on the path to perfection is slow and one may have to tread through many lives before reaching the end. But no effort is wasted. The relations we form and the power we acquire do not perish at death. They will be the starting point of the later developments" (Notes on Gita - 6/43).

Our attention is drawn by the famous statement - शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते in Gita (6-41//2), since it fairly corroborates this concept. It means a योगभ्रष्ट is born in the house of such as are pure and prosperous. Here 'pure' means pious i.e. with inward purity; 'prosperous' means having wealth earned through honest means only, because the word for wealth here is श्री which is a synonym of Goddess लक्ष्मी. So a person having ill-got wealth is धनवान, but not श्रीमान्. The योगभ्रष्ट means one whose योगसाधना has remained incomplete in the pre-birth. It (i.e.योगभ्रष्ट) doesn't mean 'driven out or dropped from the yogic path' in the pre-birth.

According to the new concept, the pre-birth of a child is in the form of its parents. And the parents gifted with spiritual aptitude would naturally take up to योगसाधना. And before they complete that साधना, the child is born of them. Such a child would naturally inherit yogic aptitude. Gita says, तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् (6-43/1) -He regains the mental impressions which he had developed in the previous life (Dr. Radhakrushnan). So, by virtue of such inheritance he would be able to further the incomplete योगसाधना towards perfection. Such birth has its pre-birth in the form of Yogins or wise men also. Such a rebirth as योगभ्रष्ट is glorified as ' most difficult to obtain in this world' (Gita 6/42).

The above point gives us a clue as to - (1) why 'some are born great'; (2) why some manifest extra-ordinary characteristics right from their childhood and surprisingly grow into epoch making personalities in various fields; and (3) why some live dazzling but very short life, like शंकराचार्य, विवेकानंद and certain extremely few. All of them are examples of योगभ्रष्ट. They become जीवन्मुक्तिs. इहैव तैर्जितः सर्गः येषां साम्ये स्थितं मनः (Gita 5/19)- Even here on earth everything is overcome by those whose mind remains balanced. This is well in accordance with the new concept.

A question is raised that if parent is pre-birth and progeny is re-birth, then how can the progeny (i.e. sons and daughters) of the same parent have obvious difference or even contradiction among them ? The answer is the changing predominance of different faculties in the parent. For example, Gandhiji has called his eldest son, Harilal- a वासनापुत्र (son of passion) unlike the younger sons. Gandhiji has written that his passion in the initial stage of married life was irresistibly powerful. And Harilal was its reflection. Gradually Gandhiji became moderate with 'experiments with truth', and the reflection was his younger sons.[2]

The concept that स्वर्ग & नरक for the man are in this life only, and not after death, serves as an indirect proof for this new appraisal. Progeny reflects स्वर्ग & नरक for parents, since the progeny is their rebirth.

One may ask — What about मोक्ष in this new track? Truly speaking मोक्ष is a state of mind - मन एव मनुष्याणां कारणं बन्धमोक्षयोः।[3] Modern psychiatrists have found out that during whole life man is able to consume only 7% of his mind-power, and 93% of the potentials of the mind lie unconsumed! So instead of hankering after, or bothering about the vague notion of मोक्ष, one should better try to explore that hidden treasure of mind. That would enable one to live pious, peaceful and blissful life. मोक्ष is no way different from it. This should remind us of Raman Maharshi saying - 'Why should the man have penchant to know as to what happens to the LIFE AFTER DEATH, when he doesn't know virtually about the life he already has before death ?'

This new appraisal also gives an ethical signal - Be good & Do good, so that social health is maintained by the reborn serene souls. The whole point is that only 'life begets life', and life is what we live on this good earth.

This sustains the order of संसार i.e. सम्यक् संसरण which is अनादि (as authenticated by अनादित्वात् in ब्रह्मसूत्र - II. 1.35).

Foot Notes :

1. BG 2. 27; Dr. Radhakrishnan has corroborated this by quoting from Hitopadesa : "परिवर्तिनि संसारे मृतः को वा न जायते - In this rotating world of becoming, what dead person does not come to life again', The BG, 1958, P. 110.
2. P.C. Parekh, Mahatma Gandhi - An Enigma, 2003, P. 18, 19, 296, 342
3. Bondage and Salvation are the products of the Mind only.

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Lingayathism is an Independent Religion

Lingayath religion is third non-Hindu religion took birth in Devine womb of India. Lingayath religion contends authoritativeness of Veda, Upanishad, Shastra, Purana and etc. in its scripture it gives better explanation about God,. Lingayath religion is found by Guru Basaveshwara in 8th Century A.D. in the northern part Karnataka. He was prime minister at Chalukya Kingdom of Kalyana recently known as Basava Kalyana in Bidar District of Karnataka State. Wherein Guru Basaveshwara furnished the Lingayathism with special kind of literature called Vachana literature. It is kind of oath took by the Lingyath's (Sharanas) towards society witnessing God. It motifs Guide each and every aspect of life, Spiritual attainment, overall growth of mankind and universal welfare.

Among Dravidian languages Kannada became eminent because of Vachana literature. Kannada is taught to the god through Vachana literature by Guru Basaveshwara and companions instead of worship god in unknown (Sanskrit) language. Even today Kannada literature is invariable influenced by the Vachana.

Basaveshwara's inventions/ special features of the Lingayathism

1) Shaktivishishtadvaita (Vishishstadvaita along with the Shakti) Monotheism Philosophy better explanation of creator sustainer and dissolver God along with the Shakti.

2) Astavarana: The Astavarana's are the eight fold shields or protective coverings of the devotee. They protect the Anga (body) from the onslaughts of Maya on him and guide him safely for final beatitude in the world. They shield him from the evils attaching to the worldly life by putting the Anga out of the three taints and five sheaths. They guard and guide him on the way to enduring happiness by means of spiritual discipline and exercises. These eight Avaranas

or guards have special significance of their own and are the means of Upasana in this religious life. The eight fold Avaranas are the spiritual one. They are Guru, Linga, Jangama, Vibhuti, Rudrakshi, Mantra, Padodaka and Prasada.

3) Panchachara: *Panchachara* are five codes of conduct lay down for the individual member's rules of behavior as social beings. They are *Shivachara, Lingachara, Sadachara, Bhrutyachara* and *Ganachara.* The first two *Shivachara* and *Lingachara* are purely personal and but reject on other individuals of the community in their intercourse every day.

4) Shatsthala: "*Shat* means six and '*Sthala*which means stage. The latter in the philosophical context means God. What is currently being practiced by ardent Lingayaths was expounded, propounded and systematized by the *Lingayathism* saints. They are Bhakta, Mahesha, Prasadi, Pranilingi Sharna and Aikya. The practice of path enables one to achieve one's final goal of eternal union of the Anga (body) with the Linga (God). The *Shatasthala* is not just a lofty religious principle but a path, which permits one to accomplish life's ultimate goal.

5) Istalinga: Symbolic representation of formless God, presented by a Guru (preceptor) in the form of Deekshe (consecration) always worn on the body. Centre theme of Lingayathism, worshipped to attain oneness with God).

The above invention of Guru Basaveshwara prove Lingayath Religion a super specialist, world humanitarian,

Social reforming aspects of Lingayath religion

He gave utter importance to the both the worldly and spiritual attitudes. He upholds the social equality, enlistment of downtrodden, unification of society in better way. His weapons through which he got great success are

a) Kayaka-Dashooha

Principles of *Kayaka* and *Dashooha* Another very important feature of Basaveshwara philosophy is that he sought to bring about socio-economic equality in the society through his famous twin principles of *Kayaka* and *Dashooha. Kayaka* is regarded as an important means for the removal of all inequalities-economic, social, religious and spiritual. Basaveshwara gave a concrete meaning to the conception of work or occupation in the form of *Kayaka*. He gave it a spiritual significance, high honor, great importance dignity and divinity, whether it was high or low work.

b) Anubhava Mantapa[1]

Many problems concerning the individuals and society were discussed in that assembly. When we go through the dialogues of Anubhava Mantapa we are surprised to see the first idea of a parliament generating in the history of mankind. Prabhudeva, a great Yogi of extraordinary achievement, was the president and Lord Basava acted as the prime minister. Chennabasava can be compared to the speaker while at the same time working as the editor, and compiler of Vachana literature. The only difference between the present day parliament and Anubhava Mantapa is that the members were not elected by the people, but were picked up or nominated by the higher authorities of the Mantapa; the necessary qualification expected being spiritual attainment. The problems tackled were of a various nature covering social, religious, spiritual, yogic psychological, economic and literary spheres.

Members of the Mantapa and followers of the religion were given full freedom of thought, speech and action. They were allowed to put any questions or doubts to get them cleared in front of the congregation and a systematic program was launched to record and to preserve the dialogues that were going on in the House. These discussions reminisced us of Dialogues of Plato, the great Greek philosopher. But they differ from the later in being characterized by a high type of mystic experience. As silent documents we can see even today the caves cut out of the brittle stony hillocks, in and around the city of Kalyana. These mystics used to retire for the purpose of intense meditation. Mantapa can be called as Experimental Station where these mystic-scientists were engaged in finding out solutions for various problems of life, both spiritual as well as mundane.

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[1] Nagshetty. K. Shetkar M.Phil Dissertation under supervision of Dr. D. Balaganapathi, "Comparative Study of Lingayathism and Hinduism" Kuppam, DravidianUniversity,. 2009Unpublished, Pp 3.4.7

The people of high caste, with their vested interests tried to impose on the ignorant masses the idea that the former are the issues of meritorious ancestry and that the latter are of sinful birth. Owing to their ignorance the low-casts and untouchables laboured under the delusion that they were born to be slaves because of the sins committed during and inherited from their past births. They believed that to strive to improve their miserable plight was a heinous sin, and that to live where and as they lived was their life's purpose as well as its fulfillment. There was a dire need to lift the evil of such illusions of inferiority. That is why, in order to examine this false belief, Basava preached; "You too are human beings harboring the divine spark within you. You have every right to live as men and women in all respects equal to anyone else, and the right to achieve saintliness and redemption". A sincere effort was launched to free both the high castes and the low castes from their respective superiority and inferiority complexes.

Anubhava Mantapa criticized sharply the meaningless differentiation of human beings as high or low either on their birth or on their occupation.

Unique preaching's of equality charged with the acceptance of the parenthood of god and the fraternity of humanity fascinated the tortured minds and consoled the gasping hearts of the oppressed and distressed masses. The burning zeal of Basava to place religion on a democratic basis, his passionate love for God and his untiring energy in serving humanity added to the glory of Anubhava Mantapa.

The Lingayath religion, being reformative in its out-looking was more progressive than aggressive. It placed more emphasis on evolution by tergiversation or change of mind rather than on sanguinary revolution. So it is not to say that Basaveshwara and his followers were imbued with an antagonistic spirit towards any other community. But, "Rev. N. C. Sargent[2] aptly says, "Basava's aim was not to oppose or propose any religious or philosophical system; but to show people the existing social and religious evils and, if possible, to remove these evils from society".

The fundamental principles accepted Anubhava Mantapa may be summarized as follows:

All are equal; No man is high or low either by birth, sex or occupation. Woman has equal rights with man to follow the path of self-evolution. Universal brotherhood, Community approach (team work) and Practice before preach. Each one should follow a profession of his own choice. All Kayaka's are honorable professions. No Kayaka is either low or high. Varnas (or castes) and Ashrams (or stages) are to be discarded. Renunciation and dwelling in forest are ruled out as cowardly tendencies to escape from life. Inter-group marriages and free dining should be encouraged. Untouchability has no place in the society. Every man is free to think on all spiritual and social subjects. Reason and experience are the only guiding lights for free thinking and spiritual advancement. Language of the people should be the medium for imparting spiritual and secular education. All men have equal rights to participate in spiritual discussions, to acquire spiritual knowledge and follow the same path of self-evolution.

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[2] Prof V. V. Sangamad In the book *Basaceshwara is founder of Lingayathi religion* the author collect the statement

Basava's was head of treasury of King Bijjala of Kalyanan Chalukya's. Once his relatives arrived to meet him, he was busy in settle the accounts of Kings Treasure. After completion of work he sets off one lamp and lights up another. He was asked why he did so, He replies lamp that which he used to settle Kingdoms work was light up by the expanse of citizen's money, and the second lamp is of his own expenditure. He argues he and even his King also don't have any right to the Public money for their personal. That must be spent for society only. This instance explains the ethics of democracy at sovereignty rule.

Symptoms to consider independent religion

1. Preceptor of the Religion : Guru Basaveshwara
2. Religious literature : Vachana literature
3. Name of the God : Shiva/Lingadeva
4. Philosophy of Religion : Shunya Siddhanta
5. Yoga of the Religion : Linganaga Yoga
6. Vision of the religion : Shatashtala
7. Symbol of the religion : Istalinga
8. Holy place of the religion : Kudalsangama the demise place of Guru Basaveshwara
9. Congregation of the religion : Sharana Mela @ Kudalasangama
10. Ritual of the religion : Sharana Vrata
11. Flag of the religion : Six angled Basava Flag
12. Consecration of the religion : Istalinga deekshe

13. Prayer hall of the religion : Basava Mantapa
14. Worshippable particles : Guru, Linga Jangama
15. Procedure of religion : Sharana patha (Path of the Sharana)
16. Religious meet : Weekly prayer
17. Religious month : Shravana
18. Language of the religion : Kannada
19. Heritage of the religion : Sharana Heritage
20. Fraternity of the religion : Caste creedless equality
21. Ambition of the religion : Construction of casteless, creedless, groupless society along with religion.

Lingayath religion hasethics of Universal acceptance, and Universal appliance and values all those to consider as a world religion.

Lingayathism at contemporary time span

At present Lingayathism is not at all known outside the Karnataka state. However it's being followed in Karnataka, Andhra Pradesh, Maharastra, Tamil Nadu, Kerala, and Delhi. Most of the bellowed followers did not have the true ethical aspects of the religious ethics. Even they confuse the name of the religion with Veershaiva, Shaiva, and even with Hindus.

a) Lingayathism is suffering from lack of ethical knowledge.

Some Seers/preachers who preach religious ethics and majority of the followers don't have clear concept of ethics related to the Lingayath religion. They are in dilemma about *Veerashaiva* and *Lingayath* and even about Hinduism. According to the logic of some preachers, *Lingayathism* is a part of Veerashaiva so Lingayathism is a part of Hinduism.

Hiremalluru Eshwaran[3] specifies "Construction of *Lingayathism* itself contends that of Hindu-Brahmin". Misery of unexpected merger/mix up is happened during the 19th century to place themselves as *Lingi Brahmins* equating with *Brahmins.*

"In 15th century, bifurcation of *Lingayathism* has been made into *Jangama, Guru* and *Veerakta*"[4]

"At the time of Bassveshvava *Jangama* was the one who indulged himself in duty of *Jangama* willingly and became so. But at present *Jangama* is one who takes birth in *Jangama* caste. Ladder types of classes were created by *Jangama* instead of eradicating it." [5]

"Shivayoga Mandira has played a major role in dividing *Jangama* by giving education to only *Jangama* by birth." [6]

Majority of the people is suffering from lack of true knowledge of the religion. Few organizations paving the foot path for the allurements of caste based reservation; that also in the name of unconcerned Veerashaiva; instead going on the high way of independent religious recognition of Lingayathism.

b) Lingayathism is suffering from internal jealousy

Lingayathism has so many valuable ethics and it indeed has qualities to be served and survived throughout the world, but is suffering from internal jealousy, instead of cooperation. Let us see an instance which has come out without any hesitations, and even the fear of society which may consider Lingayath people quarrelsome. Basava Dharma Peetha is preaching and practicing the valuable ethics of *Lingayathism.* It took up so many investigations and practiced reformatory actions, such as implementing weekly prayer, organizing society, regular watch over adoption practice of religious ethic in personal as well as in social. Basava *Dharma* Peetha has proponed to celebrate death day of Guru Basaveshvara, the prophet of *Lingayathism,* based on research by Dr. Badala Ramaih. Fifth day of Shravana *(Shravana Sudha Panchami)* month is the death day of Guru Basaveshvara. Society, preachers and Mutts of *Lingayath* have ignored this. Whereas Basava *Dharma* Peetha, was very happy to accept this great invention and started the open celebration of it as *"Basava Panchami".* Devotees from Karnataka, Andhra Pradesh, Maharastra and other states are celebrating the same every year with Great Spirit and devotion. Many Mutts, Seers, followers of *Lingayath* community have criticized it.

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[3] Eshvaran Hiremallur, "Lingayath Dharma Ondu Adhyana". Bangalore: Priyadarshin Publishers. 1997, Pp 42

[4] Eshvaran Hiremallur, "Lingayath Dharma Ondu Adhyana". Bangalore: Priyadarshin Publishers. 1997.Pp161

[5] Ibid Pp. 162.

[6] Ibid. Pp 165.

On *"Basava Pancham"* of 1997 a programme was arranged in Delhi[7] and released a postal stamp having the portrait of *Guru Basaveshvara,* by the Central Government. Preparations to the stamp releasing programme were going on. One of the Seers of prominent *Lingayath* Mutt tried to defy (discourage) the persons working for the success of the programme name of Seers is not specified, as it may be considered as action of revenge. This hurt Mataji severely. Further, she writes in an article that the opponents are not capable to make substitute inventions or take reformative measures and they don't have broad mindedness. This is the major disease of *Lingayaths.* Followers are indulged in criticizing each other. Present mentality is developed in illusion of name and fame. Their mutts are not at all preaching and practicing the worldwide acceptable philosophies of *Lingayathism.*

Lingayath is severely suffering from internal enemies. Jealousy is hidden within masses. Followers of *Lingayathism* should develop broad sense and whole-heartedness. Otherwise they will become enemies of their own religion and society.

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[7] Mata Mahadevi (Mataji)Jagadguru "Kalyana Kirana" Monthly, Bengaluru: Vishvakalyana Mission, August 2006. Pp 4-5.

Unfortunate escape from constitutional recognition during British rule

Lingayath religion has almost all abilities to consider as an independent religion. On pursuing the history Lingayathism didn't get recognition as an independent religion during the British rule, due to ignorance.

British officer Reginald Edward Enthovan[8] Officer of Census Department, Bombay State, has written an essay entitled "Lingayath Darmavau" on the rituals and organization of the Lingayaths. Work was based on historical literature and information gathered from general public. He opined that though Lingayaths claim themselves to be a part of Hinduism, in reality they are not. He used various important facts as evidence in support of his views. They are; in 1901 population of *Lingayaths,* origin of *Lingayathism* documentary evidences of stone scripture, Belief and behaviors of *Lingayaths,* Procedures at Engagement, Marriage, Death, *Muttu mudichettu* (impediment, hindrance, stoppage of women regarding) and Systems of initiation. Lingayath people were offered to take recognition of independent religion. But unaware people denied come out of the Hindu clutches. What an unfortunate great loss to the Lingayath Religion is it!

Till today the rational thinkers like M Chidandamurty argue that the above opportunity was divide and rule policy of British Government.

Proven truth

Great Philosopher former president of India S. Radhakrishnan[9] exclaims (forward to the first edition of book

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[8] Chidanad Murty. M. "Basavanna Karnatak Bharata" Bangalore: Sapna Book House. 2004. Annexure XVIII Pp. 668-9

[9] M.R. Sakhare "History and Philosophy of Lingayath Religion" Dharwad: Karnataka University. 2004. Pp iv (forward to first edition-1942)

History and *Philosophy of Lingayath Religion)* "I am afraid that this (Lingayath religion) is taking a somewhat narrow view of the spirit of Hinduism", and appreciate the authoritative evidences which prove Lingayathism as an independent religion presented in the book.

Where as in the above book unique ethical aspects, social rituals and enough specialties of Lingayath religion along with Difference between Veerashaiva and Lingayath; meaning of Shivalinga-Istaling, the rise of Lingayath religion and its founder Philosophy and practice of Lingayath Religion; the status of Lingayath Religion; Lingayath religious literature and scripture and so on were presented.

Name is enough

The word Lingayath contains two terms first one is 'Linga' + the second one is 'Ayat.' It means: one who accept the Linga. In full form Linga is Istalinga. The word Istalinga clarifies; it is accepted by a person only as per his/her own will. One it accepted by a Guru through concretion (Deekshe) it is not at all separated until death. In general Lingayath means the person who accepts God into his body in the form of Istalinga, there is no meaning in calling Lingayathism with other unconcerned words. To strengthen the view we can refer a Vachana of Madivala Machideva a contemporary Sharana (person) of Basaveshwara.

ನಮಗೆ ಲಿಂಗವುಂಟು

ನಾವು ಲಿಂಗವಂತರೆಂದು ನುಡಿವರು.

ಮತ್ತೆ ಮರಳಿ ಭವಿಶೈವದೈವಂಗಳಿಗೆರಗುವ

ಈ ಮಂಗಮಾನವರನೇನೇಂಬೆನಯ್ಯಾ

ಕಲಿದೇವಯ್ಯಾ

★ ಮಡಿವಾಳ ಮಾಚಿದೇವ, ಸವಸ 8/637

(Transliteration)
Namage Lingavuntu,
navu Lingaavantarendu nudivaru,
matte marali Bhavi shaivadaivangaligerguva,
E manga manavarnenembenayya, kalideva.
SVS8/637[10]

(Translation)
We have Linga,
We told as Lingayata
What shall I tell these moneky men?
Further lean towards worldly Shaiva deities
0 Lord Kalideva.

By above Vachana it is clear that Lingayath Religion is an independent religion. It never should mix with all those unconcerned disturbances.

Conclusion:

Lingayath religion has all the qualities to consider as independent religion. Constitutional bodies such as Census commission of India, Parliament of India and Government of India should recognize it and explore the unique great invention of India (Basaveshwara) to the universe.

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[10] SVS= Samagra Vachana Samputa collection of Vachana published in 15 volumes. Publisher: Kannada Book Authority of Karnataka. Government of Karnataka. Bangaloore. 8/ = 8th Volume of the Book. 637 = Vachana number in the book

Tembe Swami's Parasurama Stotra

Vasudevananda Sarasvati, an ascetic and a saint who had realised the ultimate Reality Atman was popularly known as Tembe Swami in Maharashtra. He was a great devotee of the deity Datta. Yet he was broad-minded enough to show his regard to gods and goddesses other than Datta. He was scholar of Sanskrit language in which he had composed many praises of Datta and also other gods like Raman, Krisna etc. and goddesses like Sarasvati, Renuka, etc. One of his praises is addressed to Parasurama an incarnation of Visnu. This praise of Parasurama is presented here with translation and some explanation wherever necessary.

परशुराम स्तोत्र :- संहिता, भाषांतर आणि स्पष्टीकरण

(१)

करांभ्यां परशुं चापं दधानं रेणुकात्मजम्।
जामदग्न्यं भजे रामं भार्गवं क्षत्रियांतकम् ।। १।।

1 resort to (Parasu-) Rama a descendant in the family of Bhrgu, who was the son of Renuka and Jamadagni, who destroyed Ksatriyas, and who holds in his hands an axe and a bow. (1)

Parasurama was born in the family of the great sage Bhrgu. Hence he was called Bhargava Rama. He held in one of his hands an axe (parasu); hence he was called Parasurama. He was the son of the Brahmin sage Jamadagni whose wife was Renuka, a Ksatriya princess. His father Jamadagni was butchered by the ksatriya king Kartavirya. Hence he was enraged and killed Kartavirya along with many Ksatriyas. Ksatriya was one of the four varnas in which the Aryan society was divided in ancient times.

(२)

नमामि भार्गवं रामं रेणुका-चित्त-नंदनम् ।
मोचिताम्बार्तिमुत्पात-नाशनं क्षत्र-नाशनम् ।।२।।

I salute Rama born in the family of Bhrgu, who delighted the heart of Renuka, who removed the sorrow of his mother and sudden calamities and who was a destroyer of Ksatriyas (2).

Being a good son, Parasurama made his mother happy. Renuka was unhappy, at the death of her husband. Parasurama removed her sorrow.

(३)

भयार्त-स्वजन-त्राण-तत्परं धर्म-तत्परम्।
गत-गर्व-प्रियं शूरं जमदग्नि-सुतं मतम् ।।३।।

(I salute) the respectworthy and brave son of Jamadagni, who was ready to protect his own relatives distressed by fear, who followed religion or good conduct, and who was dear to (his) prideless (devotees) (3)

(४)

वशीकृत-महादेवं दृप्त-भूप-कुलातकम्।
तेजस्विनं कार्तवीर्य-नाशनं भव-नाशनम् ।।४।।

(I salute Parasurama) who had won over Mahadeva, who terminated the family of the arrogant king (Kartavirya), who was lustrous, who was killer of Kartavirya, and who is destroyer of empirical life (of his devotees). (4)

Parasurama practised penances in order to propitiate Mahadeva i.e. Sankara who was then pleased with him. The arrogant king referred to here is Kartavirya who along with his family was killed by Parasurama. Parasurama makes his devotees free from their empirical life consisting in the cycle of births and rebirths.

(५)

परशुं दक्षिणे हस्ते वामे च दधतं धनुः ।
रम्यं भृगु-कुलोत्तंसं घन-श्यामं मनोहरम् ।।५।।

(I salute Parasurama) who holds an axe in his right hand and a bow in his left hand, who was attractive and delightful to the mind, who was dark like a cloud, and who was the head-ornament of the family of Bhrgu. (5)

Parasurama was head-ornament i.e. the best person in the family of the sage Bhrgu.

(६)

शुद्धं बुद्धं महा-प्रज्ञा-मंडितं रण-पंडितम्।
रामं श्रीदत्त-करुणा-भाजनं विप्र-रंजनम् ।।६।।

(I salute Parasu-) Rama who was pure, who possessed knowledge, who was ornamented with high intelligence, who was expert in battle, who was the receptacle of the compassion of (God) Sri Datta, and who delighted Brahmins (6).

Parasurama had brought the corpse of his father to the mountain Mahur Gad where god Datta was residing. Datta took pity on Parasurama and instructed him about the funeral rites of his father. Parasurama is the favourite deity of Chitpavan Brahmins.

(७)

मार्गणाशोषिताब्ध्यंशं पावनं चिरजीविनम्।
य एतानि जपेद् राम नामानि स कृती भवेत् ।।७।।

(I salute Parasurama) who was pure / sacred, who lives forever, and who had dried up with his arrow a part of the sea. One who recites these names of (Parasu-) Rama will become fulfilled lin his life (7).

There is this mythological story :- Once Parasurama conquered the entire earth. Then he gave it to the sage Kasyapa as a gift. Then Kasyapa asked Parasurama to leave the earth.

Then Parasurama went to the western sea-shore, shot an arrow at the sea. Then the water of the sea receded back, leaving some land which then was occupied by Parasurama. Hinduism speaks of seven beings who live forever. Parasuram is one of them.

The last line of stanza 7 gives the fruit of reciting the names of Parasuram mentioned in this praise.

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"Yesterday I was clever, so I wanted to change the world.. Today I am wise, so I am changing myself."

- *Rumi*

"I am lost in God and God is found in me"

- *Rumi*

"The intuitive mind is a sacred gift and the rational mind is a faithful servant. We have created a society that honors the servant and has forgotten the gift."

- *Einstein*

Professional Ethics

1. God-Given Vocation

The vocation that God has given to everyone should be efficiently pursued. The best is agriculture; the next is trade and last comes service. God may give us any one out of these three.

If one covets another's vocation, and scornfully repudiates his own, and is negligent in his work, the *Atman* within, would be displeased and would mollify his pride. Therefore, the vocation that God has given ought to be pursued sincerely by everyone, so that the *Atman* would be pleased and propitiated.

(The saint of Nimbargi).

2. Business Ethics

1. A customer is the most important visitor on our premises.
2. He is not dependent on us, we are dependent on him.
3. He is not an interruption in our work ,he is the purpose of it.
4. He is not an outsider in our business, he is a part of it.
5. We are not doing him a favour by serving him, he is doing us a favour by giving us an opportunity to do so.

Mahatma Gandhi

3. Ethics of legal profession

Indian law requires lawyers to observe professional ethics to uphold the dignity of the profession. People are surprised when they hear that lawyers are expected to follow professional ethics and that they are accountable for dishonest, irresponsible and unprofessional behaviour. Further, most people do not know that lawyers in India can lose the license to practice if they are found guilty of unethical practices that tarnish the dignity of their profession. A lawyer must adhere to the professional norms, for fair dealing with his client and to maintain the dignity of the profession. Professional ethics mandate that an Indian lawyer should safeguard and promote the interests of the State and public. The following are some guidelines set under legal ethics are: i) A lawyer cannot attract business by advertisements. ii) A lawyer shall deal with his client with loyalty, fairness and openness. iii) A lawyer shall not disclose confidential information related to a client, unless he has the client's consent or to prevent a commission of crime or in compliance with other laws or court order. lv) A lawyer shall work towards the progress of the nation and interest of the public, v) A lawyer shall maintain the dignity of the court. vi) A lawyer shall never help a client to secretly or otherwise violate the provisions of Indian law. vii) A lawyer shall promote the maintenance of rules under the Indian laws. ix) A lawyer shall work for enforcement of fundamental rights of the people.

[1] Agarwal S.K. "A report of Legal Education in India-Problems and Perspectives "(1972)

[1] K.C. Wheare, Modern Constitutions (London: Oxford University press I960) pp,2-8

An extract from:

* Paper presented at the national level seminar on' Value Based Education through Professional Courses'

Organinsed by Sri Poornaprajna Evening College by Nirmala .K. Lecturer, Vaikunta Baliga College of Law, Udupi.

A BRIEF NOTE ON SPIRITOMETER

In his Marathi book titled, Gurudev Ra.Da.Ranade Charitra ani Tatvajnana (1965 2nd edn. P.278,Venus Prakashan,Pune),Prof.S.G.Tulpule writes that just as Thermometer measures the level of temperature (at a given point), Spiritometer measures the spiritual height attained by any given society.One can understand the real greatness of saints like Jnaneshwara and Tukarama in uplifting the spiritual height of societies in which they lived and influenced with the help of the application of Spiritometer according to Gurudeo R.D.Ranade.

It is to be noted here that only after the publication of my article, The *New Words coined by Gurudeo R. D. Ranade* (Pathway to God -vol 47, No. l. Oct-Dec. 2011, A.C.P.R. Belgaum), l came across the term *Spiritometer* and hence the present brief note is to be treated as an appendix to the aforesaid article.Interestingly,the term "Spiritometer", like the term "Theotropism" does not appear in any of the published works of Gurudeo R.D.Ranade.

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Priminister's Panchsheel for Tribal Development

In his foreword (9^{th} October 1958) to the second edition of Dr. Elwin Verrier's book 'A Philosophy for NEFA' (North-East Frontier Agency) Jawaharlal Nehru outlines, 'five principles of development in tribal areas' :

1. People should develop along the lines of their own genius and we should avoid imposing anything on them. We should try to encourage in every way their own traditional arts and culture.
2. Tribal rights in land and forests should be protected.
3. We try to train and build up a team of their own people to do the work of administration and development. Some technical personnel from outside will, no doubt ,be needed, especially in the beginning. But we should avoid introducing too many outsiders into tribal territory.
4. We should not over - administer these areas or overwhelm them with a multiplicity of schemes. We should rather work through, and not in rivalry to, their own social and cultural institutions.
5. We should judge results, not by statistics or the amount of money spent, but by the quality of human character that is involved.

This foreword was publicized by Elwin as the 'Prime Minister's Panchsheel for the development, the word carrying, he hoped, resonance of the other Panchsheel, the famous five principles for international cooperation offered by Nehru at the Bandung conference of 1955.

(vide for details Guha Ramachandra (1^{st} edition 1999), ***Savaging the civilized,*** Oxford University Press, New Delhi, pp.268-69).

God Realized saint is an Embodiment of God

Once during a Sunday programme, Date Maharaj insisted that - "Body will die and not the spirit. Remember it." By pointing to the pictures of the saints present in the hall of his residence, he continued that, "Our all the spiritual lineage in which Shri Bhausaheb Maharaj of Umadi, Shri Amburao Maharaj of Inchgiri and Gurudeo Ranade of Nimbal, have their entire existence identical with the idea or the Name of God; hardly be said as coming under the influence of death, though their body may fall at any time. That is why it is believed by the saints all over the world that Spirit never dies."

Now the present writer would like to justify the above statement by his own experience, when he was studying at Jodhpur in 1979-81, and stayed at Date Maharaj's residence. Once on an early morning during his meditation he saw vision of Amburao Maharaj and that form sat exactly where Date Maharaj used to sit on Sunday programmes and spoke loudly that - "Those who attend the Sunday Programme will be free from fear of death - मृत्यु भय से मुक्ति and will get realization of the Self."

When I told this experience to Date Maharaj and asked him that Amburao Maharaj left his body in 1933, then how can he be visible in his bodily form? While replying, Date Maharaj said that, "God realized saint is an embodiment of God and owes his power of saving others to God alone. God takes the form of his devotee and appears before the aspirant in his immaculate form."

Later on Date Maharaj used to get this incident narrated from me many times before the assembly of Sadhakas during Sunday programmes to illustrate the importance of Sunday programme.

Similarly after the death of Date Maharaj, his wife- Malati Bai often used to say that - "It is not like that I am said to be widow after the death of Date Maharaj. I am still his wife, the only difference is that I do not use 'Bindi' on my forehead; that do not give fortune to anyone. The real fortune is the immaculate form of Date Maharaj that I used to see before my very eyes now and then. His immaculate form used to stand near my cot, sometimes in the kitchen, he do not touch me, smiles sometimes and disappear."[i] In one of the abhang the same has been said meaning thereby that by giving fortune Guru develops स्वात्मबोध Self-realization, as- गुरु हां सौभाग्य देऊन । स्वात्मबोध नांदवी।।

On another occasion when Malati Bai was seriously ill and preparations were being made to take her to Bikaner from Jodhpur for Bronchoscopy, she refused the plan and after getting well few days later, it was known that, "Gurudev Ranade appeared in her dreams and visions and moved his hand over her body."[ii]

Analogous to this there is another course of event happened in the life of Amburao Maharaj which clearly removes the general belief that - 'A saint is there where his Samadhi is. How can he be everywhere?'

Date Maharaj has beautifully narrated that event in his book that -"An interesting conversation between Baba and Bhimrao, his sister's grandson, shows us clearly that Baba could see the vision of Bhausaheb Maharaj in the waking life, even after the death of Bhausaheb. Bhimrao had taken away the Tabla (drums) from the matha of Baba to the shrine of Bhausaheb. "Why did you take away the Tabla?" Baba asked Bhimrao. "I took it away because the bhajan was going on before the Samadhi of Bhausaheb." "Is that Samadhi of greater importance than the photo of Bhausaheb which we worship here?" asked Baba. Bhimrao replied, 'Maharaj is there where his Samadhi is, how can he be here?' "What, is he not here? See, Maharaj is standing right there." Baba said to the boy calmly."[iii]

Likewise, "When St. Paul on his way to Damascus 'at mid-day a light brighter than the glare of the Sun', he asked the vision before him as to who He was. And the answer came, 'Saul, Saul, it is I whom thou persecutest."[iv]

Thus in the words of Date Maharaj it is clear that, "Spirit never dies. If it were to die then what St. Paul had said long after the death of Jesus 'Christ lives in me' would not be a fact but a metaphor only."[v]

In short all the above incidences prove that Spirit never dies, it is the God who takes the immaculate form of the saint and is visible to his devotees.

References :-

i Mataji ke Vachan, Suthar & Date, Pg.no. 74

ii Prof. V.H. Date - Prof. R.D. Ranade and His Spiritual lineage, Pg.no.279

iii Ibid, pg. no. 112

iv Prof. V. H. Date - The Yoga of the Saints, Pg. no. 18

v Prof. V. H. Date - Truth and Trifles, Pg. no. 18

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An Abhang Composed by Sri Gurudeo

There is an incident how and why this Abhang was composed by Sri Gurudeo. Once a small girl who happened to be Sri Gurudeo's relative was singing a song on charkha which was based on Mahatma Gandhiji's political charkha. Sri Gurudeo heard it and told small girl that he would compose another song on charkha which she should sing. And Gurudeo composed the song immediately for her. The song was based on spiritual background.

निज करि घेऊनि चरख्याला । जय जय राम राम बोला ।।
भक्त कबीरे राम नाम हा तंतू काढिला ।
    दृढ निश्चय हे सांभ उभारी भक्ति मार्गाला ।। १ ।।
निसंग होऊनि रामस्वरूपी रंगोनिया गेला ।
    कृपानिधी तो विणू लागला चौभूजी शेला ।। २ ।।
ब्रह्मानंदी शेला विणुनि निश्चल तो झाला ।
    राघवा कडुनी साह्य मिळविले आत्म स्वराज्याला ।। ३ ।।
स्वराज्य हेचि ध्येय गाठण्या फिरवा चरख्याला ।
    कबीर सम ही साह्य करिलचि ईश्वर तुम्हाला ।। ४ ।।

Meaning and short exposition of the above song.

Take this charkha in your hand. Here it means, sit in a posture and start reciting the Name- Jai Jai Ram. Kabir who was a devotee, uttered RAM NAM continuously and a thread of Ram Nam came out from within. Kabir did this meditation with firm resolve which is necessary if one wants to tread on the path of devotion.(Four poles are required for charkha to stand firmly on ground means to resolve)

Kabir was so much absorbed in deep meditation that he forgot his own existence and merged his identity in the vision of Ram. The result of Kabir's fully absorbed meditation on Ram

Nam was that, kind hearted Ram himself had to appear and weave the garment having four corners.

Kabir was in a blissful state when this garment was being woven by God Ram. Kabir sat motionless upto the time this garment got completed. Thus Kabir sought the help of God Ram in realization of the self.

To realize self (freedom from bondage of body consciousness) one should meditate (set in motion of charkha i.e. One should recite Nam with every in going and outgoing breath) If you do this, God will definitely help you as He has helped Kabir.

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1) Place of Publication : Academy of Comparative
Philosophy & Religion
Hindwadi, Belgaum - 590 011
State : Karnataka

2) Periodicity : Quarterly

3) Printer's Name : Shri Ashok Dhond
Impressions
Gondhali Galli Cross Road,
Belgaum - 590 001

Nationality : Indian

4) Publisher's Name : Shri. M.B. Zirali, *B.Com., LL.M.*
Secretary, Academy of Comparative
Philosophy & Religion
Hindwadi, Belgaum - 590 011.

Nationality : Indian

5) Editor's Name : Prof. D.G. Kulkarni
Dwaraka Nagar, 1st Cross,
Tilawadi, Belgaum - 590 006

Nationality : Indian

6) Name and Address of Individual who own the news paper and partners or share holders holding more than one perent of the capital
Academy of Comparative
Philosophy of Religion
Hindwadi, Belgaum - 590 001

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Shree Gurudev Dr. R.D. Ranade's 57th Punyatithi.

From 6-6-2014 to 8-6-2014 Gurudev Dr. R.D.Ranade's 57th Punyatithi was observed with an overwhelming public support and participation. Sanths and Maharajas from Karnataka and Maharashtra have participated for entire three days and created a holy spiritual atmosphere and public was benefited with the remenisances of Shri Gurudev.

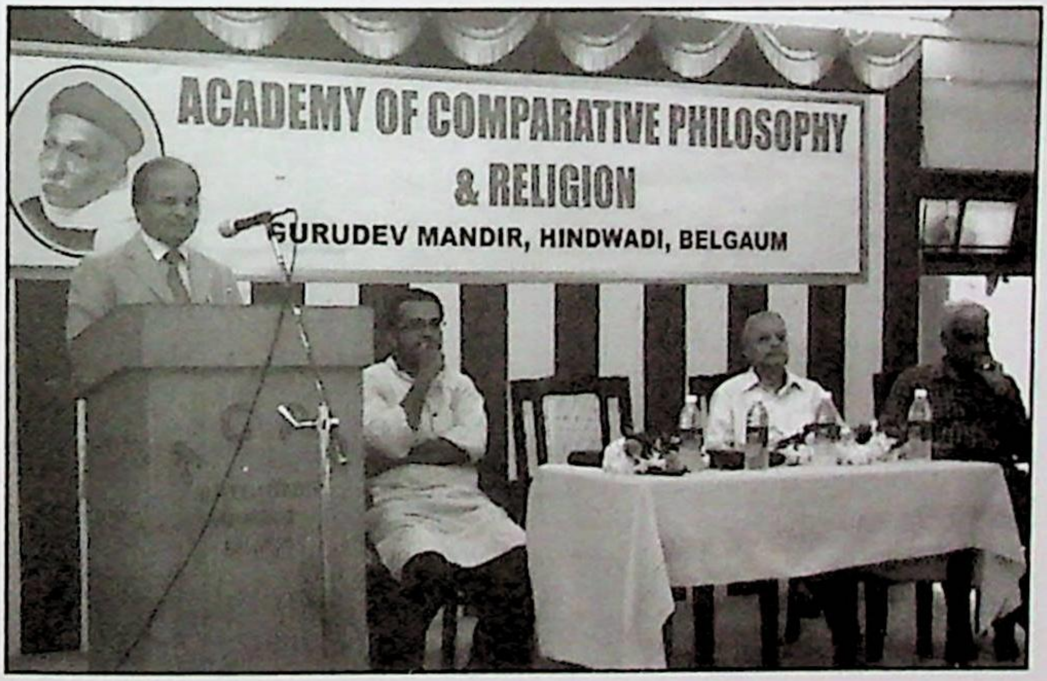
The great personalities like Justice. A.S.Paschapure, Hon. High Court Judge of Karnataka, Bangalore, Dr.M.V.Jali, CEO & Medical Director, KLE Hospital, Belgaum, Shri. Sanjay Francis, Preacher & Professor of Theology, Prof. Sandeep Nair, Dean, Jain College of MBA & MCA, Belgaum, and Advocate Mohan Katarki, Supreme Court Advocate, New Delhi have participated.

Friday 6 June 2014 started with Dasabodha pooja and vachan, ended with Bara Abhang. In between MBA student session by Dr. M. V. Jali, Prof. Sandeep Nair and Shri Sanjay Francis was held.

Dr. M.V. Jali
Prof. Sanjeev
Francis
Paying honours
to Gurudev

Second day apart from sampradayic procedures, the toppers of SSLC 2014, around one hundred students have been felicited and are given guidance for the future.

Justice A.S. Paschapure paying honour to Gurudev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Justice A.S. Paschapure advising SSLC Toppers

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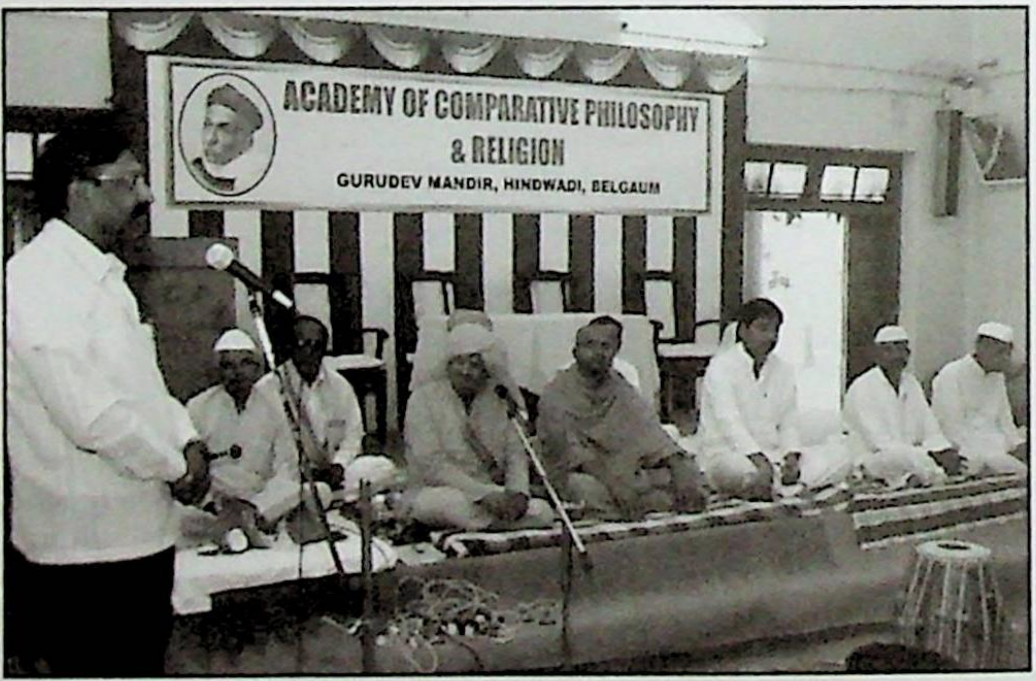
Group photo of SSLC Toppers-2014

Third day i.e. 8th June 2014 all stalwarts of sampraday addressed the public. The atmosphere was emotionally charged, ended with Maha Prasad. The attendance was to the strength of 400 and above.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- Prof. R. D. Ranade

भारत का उदय

'अगर भारत को उन्नति के पथ पर अग्रसर होना है तो उसे बहुत ही विशिष्ट पथ को अपनाना होगा जो (अब तक) इतिहासं की जानकारी में नहीं है । भारत को पूर्व और पश्चिम के सद्गुणों को संयुक्त करके दोनों से श्रेष्ठतम गुणों को अपनाना होगा । अगर पूर्व और पश्चिम आपस में मिलते है तो वे भारत में ही मिलेंगे न की यूरोप में । भारत के लिए क्या महत् आशा की दिशा है? मैं देखता हूं कि भारत अंधविश्वास, निष्क्रियता और बौद्धिक जड़ता का तिरस्कार कर रहा है । मैं देखता हूं कि वैज्ञानिक स्फूर्ति और यूरोपीय शक्तिको अधिकृत कर रहा है । मैं देखता हूं कि पूर्व और पश्चिम के विशिष्ठता का यहा एकीकरण हो रहा है और आधुनिक राष्ट्र के रूप में अग्रसर हो रहा है, आत्मिक आध्यात्मिकता की मूल पवित्रता एवं अखंडत्ता का संरक्षण कर रहा है ।

– प्रोफेसर रामचंद्र दत्तात्रेय रानाडे

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